

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

VOL. XI.

GARDINER, MAINE, FRIDAY, OCTOBER 28, 1831.

NEW SERIES, VOL. V.—NO. 43.

PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN.

WILLIAM A. DREW.—Editor.

[From the Evangelical Magazine.]

A SERMON,

By S. R. SMITH, of Clinton, N. Y.

"I form the light and create darkness, I make peace and create evil, I the Lord, do all these things."—Isa. xlv. 7.

This is part of a formal and direct address to Cyrus, who sometime afterwards became master of the empire of the Chaldeans. And it was intended to satisfy him and others, that the God of Israel was truly and exclusively the God of the universe—the only living and true God. A particular fact is therefore asserted, directly calculated to bear upon the religious principles of many of the Orientals, and probably with an immediate reference to Cyrus himself. And we may remark, that it was almost the only fact in the whole compass of conceivable possibilities, which would be effectual in convincing him of the exclusive divinity of Israel's God. This will be more manifest on investigation.

At this time, that is, when the text was uttered by the prophet, and long before, a religious sect existed in Persia, whose doctrines were received in Chaldea and even India, which maintained the existence of two Gods—the one good, and the author of all goodness—the other evil, and the author of all evil. The good divinity was called Tazdan or Ormuzd—the evil deity was called Ahriman.

A part maintained, that both these supposed Deities were eternal and undeviated—but others maintained that the good god, only was strictly eternal, and had created the evil one. But they agreed that the good would finally triumph over the evil god, when each should have a world for himself, fitted for the exercise of their respective powers—one world containing nothing but evil, the other, nothing but good.

These deities were represented by light and darkness,—and as fire was a source of light, the sun was considered as the symbol of the god of goodness, and through it every office of piety was tendered to him. Hence his worshippers always approached him by fire. Thus much we learn respecting the religious opinions of the ancient Persians, from Prideaux, and others, who have very carefully and laboriously investigated the subject.

As good and evil are necessarily mixed in all the affairs of the universe, as well as light and darkness, it was of course inferred, by the Magians, that neither a good nor an evil being was the exclusive ruler of affairs. Merely to have asserted that God was good—would only have rendered the mind of Cyrus to his benevolent Deity; and, on the contrary, to have called the Deity evil, would have excited, in the same mind, only the idea of his evil god. Two things are, therefore, asserted in the text and context, which directly meet and contradict these views. That there is but one God, and that he is Author of all things. Indeed both these are compromised in the text, where the Deity asserts that he is himself the Creator of light and darkness—peace and evil, and that he, as Lord, does all these things.

Of the truth of this assurance there can be no doubt. The very existence of God—the intelligent Cause of all causes, presupposes that pain and pleasure, light and darkness, good and evil, as we denominate them, are all produced by his plan of physical and moral government. And this is not only declared in the text, but is avowed by the patriarch Job, who says—shall we receive good at the hand of God, and shall we not receive evil? And the whole book of Job, is an exemplification of the truth which he here acknowledged—for all his pains and pleasures, joys and sorrows, sufferings and comforts, are ascribed to the divine interposition.

We proceed, therefore, to notice the manner, or way, in which we can, with propriety, conceive the Deity to be the Author of both good and evil; and then draw some useful inferences from the fact.

1. Ordinarily, and in the course of common providence, God is never directly, either the author of good or evil. Both are the result of the operation of second causes. Thus light is the immediate effect of the presence of the sun above the horizon; and darkness is the immediate effect of the absence of the sun, or in other words—of the motion of the earth, by which the sun is placed on the opposite side of the globe.

Health is the immediate result of the regular and undisturbed action of the functions of life, and sickness is the direct consequence of some disturbance in the animal economy. Good, in a moral view, is the immediate consequence of a regular and upright course of conduct; and evil is the neglect to follow virtue, or the transgression of the rules of propriety and duty.

Now, in reference to all the common phenomena of providence, we never say that God directly makes one man the subject of pain and sickness, and another, of health. But we refer ourselves, without effort, to immediate causes which produce these results. So likewise in morals, when we behold a man walking in truth and uprightness, how readily we refer to

the influence which education, habit, or good principles, have exerted over him, to account for his character. And, on the other hand, when we see another lost to all that is noble and good—one who disgraces his nature by the practice of every foul offence, how plain is it to us that his situation has been unfavorable, or his youth neglected, or want, or passion, has drawn him away from duty and from good. In all these supposable varieties of circumstances of this description, it never once occurs to us that there is an immediate effort of Almighty power which irresistibly impels the creature so to act, or so to enjoy or suffer. We take in the actions and the responsibility of the creature, as the procuring cause—and we judge both naturally and philosophically in so doing.

What physician would venture to visit the sick, if only the hand of God was seen in disease—who would give alms, if God had visibly brought want—whose virtue would receive commendation, if it were felt that God impelled the creature to obedience—and who would be condemned for an offence, that it was perceived God had inspired? So plain is the fact in these, and all similar subjects and so plain, also, that public opinion—the common perception of every man is in the right, in relation to this subject, that we need not pursue it with further illustrations. God governs, but has made us responsible for our good or evil conduct.

2. There are instances of direct interposition, by miracles, where the Deity is the visible agent in the production of what we call good, or evil. We use these terms reverently, meaning, only, that they are evil in relation to ourselves, and in our estimation. And this, we trust, will be made to appear in the course of our illustration.

The flood was an evil brought upon the old world, in consequence of sin—and it is avowedly an instance of the immediate agency of God. In no one instance, is there clearer and more direct evidence of the interposition of the Deity—a fact, every where, in Scripture, ascribed directly to the power of God. And yet no one thinks it less an evil upon the generation concerned, than if produced in the ordinary course of events, on a single city, by the intervention of an earthquake, or a volcanic eruption.

In the visitations upon Pharaoh and the Egyptians, whether in the plagues on the former, or the sudden destruction of both, there is much of what we denominate evil. Yet in the same miracles which were evil to the Egyptians, there is the greatest good to the Hebrews. So that as they are viewed with reference to one or the other, they were evil or good. And conceiving ourselves placed on an eminence from which we can view the passage of the Red Sea, we shall at one view see the hand of Omnipotence rolling back the waves upon the host of Pharaoh, and at the same moment stretched out in protection, over the thousands of Israel, and helping them with triumph, liberty and peace.

To name no more, most of the miracles of our Saviour, were purely benevolent and merciful. Nor can it be objected, that they were not the immediate productions of the Divine power. Our Lord always ascribed them to the power of God, and those who witnessed them, never doubted that they were as much the effects of a superior energy, as those of Moses or Elijah. They knew that man possessed no ability, in himself to arrest instantaneously the ravages of disease—that he could neither restore the blind to sight, nor the dead to life. And seeing all these things done, they inferred—what every reasoning man must infer—that "God was with him."

From these examples, which embrace every moral or physical aspect, comprised in the whole catalogue of miracles recorded in the Old and New Testament, we see a course of conduct every way corresponding with the operations of common providence. We perceive that pain and death fall on all ages and classes—that moral actions are inspired, and rewarded or punished, and that good and evil as far as man is directly interested are dispensed immediately from the hand of God.

3. A question of great moment, grows out of the facts here presented. It is, whether we are to regard the character of the Deity, as a mixture of good and evil—the result of opposite principles, and conflicting passions; whether in the great system of his economy there is any such thing as positive and substantial evil, or whether both himself and his dealings are alike good? Whatever may be the fact, in regard to our present apprehensions and feelings under the pressure of immediate pain and distress, we are, in general, so far philosophers as to know, most satisfactorily, that with our present constitutions it is impossible to escape them. And thus on the whole, though we encounter and endure many distresses, still we feel convinced that we are gainers by existence. Yet to be what we are, implies that we must suffer what we do. But no one thinks that there was any evil intent in God, when he conferred existence; but, on the contrary, that we are under unalterable obligations of gratitude for our creation. And when we reflect on the capacities with which we are favored—the

inlets of knowledge, and enjoyments thus afforded, and the endless variety of means furnished by a wise and gracious Providence for the promotion of our comfort and happiness, we must feel that to be, with all our woes, is a great and desirable benefit.

And this consideration derives confirmation when we see before us another and a better state of being. An existence, the admission to which is through the grave. This fully reconciles us to death, and to all the sufferings preparatory to that great change, because to die becomes the means of entering upon a more exalted life.

From this view of the subject, all that was apparently evil becomes good—all that was suffering is converted into sources of imperishable joy. A joy, to which superior spirits will be forever insensible, of feeling deliverance from pain, and grief, and death. Thus will it be made to appear, that "all things work together for good."

In a moral point of view, it will be found much more difficult to reconcile the ways of Providence with a perfect benevolent design. There is such a mass of iniquity—such a perverseness of temper and feeling—such horrid cruelty, and such overwhelming wretchedness and misery produced by sin, that it seems, at first sight, impossible that it was either intended for good, or can terminate in the production of a benevolent end. One thing, however, is certain—sin must either terminate in the production of a greater good, or it will be forever impossible to exempt the character of God from the imputations of cruelty. Let us, however, appeal to facts. The apostle John appears never to have been guilty of any particular crime; at least we have no evidence, from the Scriptures, that he was. The apostle Paul, on the contrary, was what the Scriptures represent him, a most violent persecutor and very wicked man. The difference is certainly very great—but what concerns us, is, whether the offences of the latter can be so controlled as to render them subservient to the purposes of Divine goodness. Recollect, then, the exceeding inveteracy of his prejudices—the ardency of his temper—the warmth of his attachments, and his untiring perseverance. His conversion answers a double purpose—it shows that he must have perceived irresistible evidence of the system which he adopts, and will have the tendency to induce others to examine the subject; while, at the same time, his devotedness and his untiring assiduity will have the effect of greatly promoting the principles which he professes. Thus his very vices, will be overruled for good. But how is this to affect himself? Is he to become as acceptable in the view of Heaven—is he to feel the comforts of the Gospel as effectually as the beloved disciple? Certainly—for the retrospect of what he was, will certainly induce a very high degree of gratitude, when he remembers the high and holy calling assigned him, and the glorious destiny that awaits him. And nothing can be plainer than this truth, from his writings. His mind is literally overflowing with the fullness of joy. The Gospel saved him from great crimes and great misery, and his joy was inexpressible and "full of glory."

For proof of this, hear him say, "we who have believed, do enter into rest." And he assures his fellow-laborer, in the prospect of death, that "he is ready to be offered," &c. The man who can look back on life, with so much composure, and forward beyond the grave, with such assurance, is happy. We conclude this particular, with a few Scripture examples directly in proof of the positions here assumed.

It is certain, and always admitted, that the brethren of Joseph were great sinners. Yet the particular crime of which they were guilty, produced the exaltation of themselves and families—gave them security, protection and support when they most wanted these things, and probably preserved the lives of an innumerable multitude of the human race. So that in view of these benefits, Joseph instructs them not to be angry with themselves—for though they "meant it for evil, yet God meant it for good."

The rejection of our Saviour by the Jews, though a great and national sin, has no doubt laid the foundation for the gathering of the Gentiles. The apostle has said in the most unequivocal manner, that "they were broken off, that we might be grafted in." And he argues that if their rejection was the salvation of the world, their fullness should be more complete—"how much more their fullness." What distinguishing favors will crown the latter day glory of Israel, it is impossible for us to conceive. It is enough to know that it is promised, to confirm our view of this subject, and to show that as we recede from the mere present concerns and present characters of men, and approach the great plan of sovereign and divine goodness—just in that ratio do we lose sight of sin—of all evil—and contemplate a wide—abundant—extent of goodness, where every dispensation, and every character, and every condition is amalgamated in one great, perfect, and unchangeable system of unmeasured happiness and perfection.

The objection, that these are single and isolated cases, which furnish no criterion for determining the case of others, fails entirely, when it is recollected that all these examples are intended to give us instruction—enabling us to judge, from facts that are plain, of those which are obscure.

Good and evil, as we term these different events, actions and characters, become, in the hand of Deity, only different means of producing the same results; like a benevolent parent, who converts all the circumstances and practices of his children, into so many means of exhibiting his own character, and bringing about his own benevolent plans.

Properly explained, and duly understood we may therefore ascribe, without hesitation, to the Deity, what he claims as his exclusive prerogative in the text—the creation of light and darkness—peace and evil. Darkness, before him, becoming light—and evil by his energy, being transformed into good. And thus all things and all events conspiring to teach that he is "good and doeth good"—"good unto all, and his tender mercies are over all his works."

From the facts and illustrations before us, we may draw the following inferences.

1. That when the professors of the Christian doctrine, ascribe to a malignant being, whom they call the devil, so much of ubiquity and power as enables him to dispute the empire of the universe with Jehovah, they do, in fact, hold the same general opinion as the ancient Magians. This becomes still more obvious, when it is recollected that they assigned ultimately to each a separate empire, where good and evil should be separated from each other—where, in one there should be nothing but goodness, and in the other nothing but sin, and darkness, and suffering. Many Christian professors now sincerely and devoutly believe, that a time will come when God will take the good to himself, and consign over the evil to his adversary, whose reign shall be coeval with his own, and only measured by the duration of eternity. The Manicheans, a sect of primitive Christians, openly maintained the doctrine of two eternal principles of opposite characters; and there is good reason to believe that similar principles very generally infected the Church from their time.

2. In the ratio that the primary cause of evil, is to be ascribed to the omnipotent God, in the same ratio the truth, both of the text and many other passages of the Scriptures, is denied. This may shock the minds of many as partaking of presumption—but if we cannot or dare not receive as truth the express word of God, what and whom shall we believe? It will be forever in vain to talk of consequences, when it is remembered that the passage in which God declares himself to be the sole author of good and evil, was intended expressly for the instruction of one who knew not God.

And we can fear no greater evil, than the love of falsehood rather than the truth. Besides we feel protected from misapprehension when our explanation of the sense and manner in which the Deity does all things, is called to mind.

3. If the truth of the text is admitted, it is utterly inconsistent to admit the existence of any malignant being except man. Indeed, such an existence is wholly useless. For man as a secondary agent, will and does produce all the evil which the other could inspire; and when the ultimate products of good and evil shall concentrate in the final good of all, there will be no employment for such a being to lord it over the waste places of death.—But this truth must be admitted—it is plain truth, it admits of no qualifications, and will hold no compromise with the remnants of Magianism which have, under the specious garb of the purest religion, temporized with the prejudices of man, with the pretence of protecting from obloquy the character of God.

4. The views here taken of the character and government of God, are directly and effectually calculated to rescue the mind from the distressing dominion of unnecessary fears. It admits of no question, that multitudes of the most pious believers in Christianity are perpetually tormented with the perplexing and alarming fear, that they have been, or shall be seduced from the path of duty by the insinuations of an evil demon. Nor does their terror end in the mere apprehension that they shall sin—they look forward to the supposed time when good and evil shall be finally separated, and to the probability that the consequences of their aberrations from righteousness will fix their dwelling place in the regions of unmingled sin and woe. What an alleviation of the miseries of such a mind, must it be, to feel that all those fears are groundless. Instead of guarding against the assaults of an outward enemy—the dispositions and passions will be more vigilantly observed. Instead of the constant fear of an abode with malignant spirits, more caution will be exerted to avoid the influence of corrupting example, and the society of vicious men. The only fear will be—the fear of thinking and acting wrong. And this relief must come the moment when the mind perceives that there is no diabolical and semi-omnipotent being, who can claim the present and eternal empire of half the universe.

5. The firm belief that all the conditions

of moral beings, and all the consequences of their actions, are under the exclusive control of a benevolent God, will secure more respect and veneration for his character than any other view respecting the government of the world can inspire. For the question must and does arise—if God is omnipotent, why will he suffer another to exercise dominion to the detriment of his own? And soothe ourselves as we may, it will be found forever impossible to find an answer which will "justify the ways of God to men," on that supposition. But when it is seen that he takes to himself "his great power"—and rules and reigns "God over all," his perfections and character command undiminished homage of the whole heart—of every heart—and the praise of every tongue.

6. It is when the grand results of the equal and universal government of Jehovah are perceived, in the conversion of seeming evil into positive and lasting good, that the highest, and the purest gratitude is excited in the human mind.

If the partial renovation of the universe, calls forth the gratitude of the sober and reflecting part of mankind, what an astonishing accession of its power must be realized in view of that glorious exhibition of his wisdom, power and goodness, which transforms all evil into good! Which renders all events subservient to the great purposes of benevolence, and all actions, to individual and general utility! And though we may not, in every instance, discover in what manner such a consummation is to be brought about, it will be sufficient for the purposes of gratitude, to know that it will be effected. How desirable such views are, is sufficiently evident from the great and apparent want of the spirit of thankfulness among men—and especially from the many obstructions to its full and perfect exercise even in those who fancy they discharge it best.

7. The last inference which it is proposed to draw from our subject, is, that it is the only source of true Christian joy.—Every other view, is so mingled with inseparable embarrassments—so hung around with horrible images, and closes upon the mind with an endless train of distressing consequences, that any thing like substantial joy is impossible. Gloom and despondency are the legitimate appendages of all the systems which come short of the true triumph over darkness, sin and death. Nor do the morbid and maniacal transports which sometimes seize the enthusiastic devotees of those systems, militate, in the least, against this position. Their joy is frenzy—it is the momentary reaction of the mind when the violence of fear relaxes its hold—and perishes, when reason and reflection resume their empire.

Not so the calm subject of that holy confidence, inspired by truth, who "sees a God employed in all the good and ill that checker life." May this joy be ours—the growth of wisdom, truth and virtue,—may our devotions be accepted, and our faith perfected through Jesus Christ our Lord.—AMEN.

Religious Excitements.—Religious excitements as well as any other may be carried too far; and the cause of virtue and morality may be brought into disrepute by well meant, but injudicious efforts to build it up. When religious zeal is violent, we may reasonably expect a reaction, and we have almost invariably found it to be the case, that those who have distinguished themselves by unnatural exertions on one side, have been found, as soon as the excitement subsided, as far on the other side.—Prov. Journal.

Divines tell us that God, on account of the sins of the world, condemned Christ, who was perfectly righteous, to suffer in the room and stead of the sinner, and that he now justifies the wicked on account of the righteousness of Christ. The wise man says—"He that justifies the wicked, and he that condemneth the just, even they both are an abomination to the Lord." Prov. xvii, 15. If, then, God condemns Christ, who is just, and justifieth me who am wicked, he does two things that are an abomination in his own sight.—Anchor.

What we conceive to be failings in others, are not unfrequently owing to some deficiencies in ourselves; thus plain men think handsome women want passion, and plain women think young men want politeness; dull writers think old readers devoid of taste, and dull readers think witty writers devoid of brilliance; old men can see nothing to admire in the present days; and yet former days were not better, but it is they themselves that have become worse.

Drunkness is a social festive vice. The drinker collects his circle; the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing, and perhaps emulating the rest, till a whole neighborhood be infected from the contagion of a single example.—Paley.

An English paper, the "World," has an excellent motto:—"In necessary things, unity is essential. Disunity in all things is ruinous. How much of bitter feeling and of irrational doing might be avoided, were all men to act in the spirit of such a motto!"—N. Y. Sci.

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, OCTOBER 28.

## RESOLUTION OF THE MISSIONARY SOCIETY.

At the 22d annual meeting of the American Board of Commissioners for Foreign Missions, at New Haven on the 7th inst. the following Resolution amongst others was adopted.

Whereas Samuel Austin Worcester and Eliza Butler, missionaries of this Board have declined either to take the oath of allegiance to the State of Georgia and obtain a license from the Governor to reside in said territory, or to depart therefrom, and are in consequence now under sentence of imprisonment for the term of four years, in the Penitentiary of said State, therefore,

Resolved, 1. That as far as the facts of the case are now before this Board, this Board do approve of the conduct of their Missionaries under these trying circumstances.

Resolved, 3. That the Prudential Committee be, and they are hereby, directed to address a respectful memorial to the President of the U. S. claiming the protection of the Executive government for the Missionaries of the Board, and at their discretion to present a memorial to Congress on the same subject.

The general Government will know now just what to do. When a Missionary Society undertakes to enlighten the President and Congress on the subject of their official duties, those functionaries must be altogether without excuse if they do not "protect the missionaries," even at the expense of crushing one of the States of the Union. Unfortunately, however, the general Government does not seem to look to enclosures of Priests for instruction as to its civil duties.

Such instructions have several times very generously been urged upon it, and as often been rejected. However, this is a serious business. We do not pretend to say whether the Laws of Georgia, claiming civil and criminal jurisdiction over that part of her territory occupied by Indians, are constitutional or not. Legal judges differ on this point. But admit they are unjust, still we conceive the conduct of the Missionaries cannot be "approved" except on the plea that it is a paramount duty for them, in the exercise of their mission, to set themselves up as judges of civil law and to interfere with the operations of the Government. What did they go to the Cherokees for? To pick a quarrel with the authorities of Georgia and the general Government? No. They went *professedly* to teach religion to the Indians. Well, suppose that this was their supreme and single object, and suppose too that they met with an obstacle in the way, was it not their duty to overcome every obstacle for the sake of accomplishing the purposes of their mission? Most manifestly. Let it be remembered, that Georgia was never unwilling that the Missionaries should remain in the Cherokee Country, nor have the authorities of that State ever been disposed to interfere with the dis-

pers would try to make it out otherwise, but the fact is as we have stated. In the course of legislation, whereby Georgia determined to claim the right of jurisdiction over what she regards as her own territory, a law was passed requiring that no white person should reside in that territory without taking a license from the Governor. Missionaries are white persons; but it would not do to make a partial law. If the law excepted Missionaries, every speculator and pedlar in the country would hasten to the Cherokee country and set up for a Missionary, thereby defeating the object of the law. Now if the Missionaries thought only of teaching the Indians literature and religion, if they were not actuated by "Church and State policy," and had no disposition to pick a quarrel with "the powers that be," but were willing to "render unto Caesar the things that are Caesar's," is it not manifest, that they would have so far made a sacrifice of their individual opinions on civil matters, as, for the sake of performing their paramount duties, to accept simply a license from the Governor? Then they might have remained there unmolested and prosecuted the business of their mission. But no—wise and stubborn souls—they would not do so much as even this. Nay, they refused to accept a license when carried to and offered them! The consequence is, they have had to submit to the law, in common with other "whites" and been sentenced to the Penitentiary for violating the law.

We can feel no pity for such men. If they choose to go to prison—to leave their field of labor and let the Indians go down to hell for the want of orthodox theology, rather than to accept a permit to remain amongst them and fulfil their duties to them; why then, we say, let them go. The clerical character should not be above the law; nor a black coat secure a criminal against the operations of justice.

As far as the American Board of Commissioners for Foreign Missions, we suspect they will go on a very Quixotic expedition if they think to control the national Government in matters of State. They may petition the President to send an army into Georgia and put her whole population to the sword, or they may more directly petition Congress to enact a law marrying the orthodox Church to the civil Government—such prayers, however, we opine, will not meet with a very favorable hearing.

We perceive by another resolution of the Board, that the ground on which they claim the Protection of the General Government for Messrs. Worcester and Butler, is that "the government of the U. S. has, from time to time, extended its aid, sanction and encouragement to these Missionaries." This is an astounding fact; but we believe it is true. We recollect last winter a Member of Congress sent us the Report of the Secretary of War in which was contained an exhibit of the amount of money paid out of the National Treasury for the support of Missionaries! The fact astonished us at the time, and we mentioned it for the information of our readers. What the sum was we have at this moment forgotten. We recollect, however, that it was large. By turning to our files the exact amount can be seen. Fellow citizens, are you willing that the orthodox should thrust their long and greedy arms into the national treasury to get money to support their preachers and carry on their sectarian operations?—operations which is one case at least have made much serious difficulty between the General Government and a sovereign State? The practice allowed too is of long standing. Reform is necessary.

Mr. George B. Butler of N. Berlin, N. Y. was driven by the fell spirit of Orthodoxy to kill himself on the 9th inst.

[From the Christian Mirror.]

**Protracted Meetings.** From the long, loud and bitter complaints against these meetings, which swell the columns of Universalist papers, of late, we conclude that universalists regard them as dangerous to the interests of their sect. We had before heard that Universalists had not unfrequently been converted, through their instrumentality.

The editor of the Mirror, in the above, judges other people too much by himself. This is not always a correct rule of judgment. It does by no means follow, that, because the orthodox oppose or approve things from mere sectarian motives and self interest, others do the same. We suppose it would be impossible for Mr. Cummings to conceive how men can act from principle in opposing what they regard as erroneous and hostile to the well being of society. We do assure him, however,—be the assurance as hopeless as it may on his mind,—that Universalists oppose these "protracted meetings" not, by any means, because they regard them as dangerous to the interests of their sect—such an idea never entered our head—but because we deem them a real nuisance in society—a cholera morbus, a contagion, as odious in the moral world, as the small pox in the physical. No doubt Mr. C. has heard of Universalists being converted through the instrumentality of protracted meetings; we too have seen the same stories in orthodox papers. We have also seen, what he will not allow himself to see or acknowledge, those stories denied and proved false by competent proof in almost every case. It would be no surprising thing if Universalists, such as are predisposed to the distemper, should in some cases take the contagion, either in the natural way or by inoculation; for they, as well as other people, are mutable and liable to disease.—We have ourselves wondered, that no more have been caught in the traps that have been set for them. As our souls are our own, we do not know, nor have we heard from any credible source, of a single case of conversion from Universalism to partialism by the instrumentality of protracted meetings. We have reason to bless God, that he has given them "strength equal to their day," and preserved them from the deluding, insane and demoralizing influences of these meetings.

**Reveries.** Notwithstanding the unusual number and power of revivals in our land, at the present time, it is estimated that more die daily within our borders than are brought into the kingdom of Christ [i. e. brought into Unitarian churches.] This thought is indeed appalling, especially if we reflect what must be true in ordinary periods, if such is the fact even now. It is also said in reference to the *healthful influence* (!) of revivals on our country, that at the present degree of their extent and power, they would not counterbalance the increase of immortality and error.

A pretty good confession on the back of the numerous accounts current of the sweeping work which revivals are now making, and of the droves which are

ters. The above we extract from the Mirror, taken from the Connecticut Observer. Now look at the fact, as exhibited by this orthodox testimony. After all the revivals which exist to so great an extent amongst the Arminian Calvinistic Congregationalists, the Presbyterians, the Methodists, the Calvinistic Baptists, the Free-will Baptists, the Dutch Reformed churches, the Episcopalians, the Christians, the Cochrans, the Mormons, &c. &c. it appears that the authors of them all together are not able to make converts enough to supply the place of those who die daily. Further on, in the same article, it is also admitted, that "more are daily added to our population, than are converted to the faith." It is manifestly plain then, that with the best success they ever had, they are on the whole going astern rapidly; and if they can make no headway now, how long will it take them to accomplish all their purposes?

The efforts of these men always remind us of a man tugging hard to row a boat at the rate of three miles an hour up a stream that sets down at the rate of ten knots an hour. They do go through the water; and, making a great racket about it, call on all around to see how fast they get ahead! but the great current, at the same time is carrying them down more than twice as fast as their leaky vessel worries through the tide. The great current of public sentiment is against them; and though they make some headway by their exertions, that current is carrying them to pot as fast as all things considered, we ought to wish them to go.

There is another fact in connexion with the above confession which is worthy of notice. And this is, that notwithstanding the extent and power of modern revivals, the increase of crime and error is greater. This is, as might be expected. We always knew and said, that these excitements were calculated to increase the amount of crime and infidelity in the country. We are glad the Connecticut Observer, has incidentally had the honesty to confess the fact.

## NEW SOCIETIES.

We are happy in being able to state, that a Society of Universalists was legally organized in Pownal, Me. on the 29th ult. The society consists of about thirty members. It is contemplated to erect a meeting house for its use next Spring. Meanwhile measures will be taken to procure materials &c. Br. Foxson labors a portion of the time with the brethren in Pownal, and, as we should judge from the forementioned fact, with advantage to the cause and acceptability to the people. May God grant his rich blessings to descend upon and abide with this infant society.

From the Minutes of the Penobscot Association, published in our last, we notice, that a Society has been formed in Abbot. We are acquainted with some very worthy brethren and friends residing in that town.

We learn that it is in contemplation to form a Society without delay in Carthage, Me. A highly valued brother residing in that town has related to us a pleasing account of the prospects of the cause of God's impartial grace and salvation in that town.

## WESTBROOK SEMINARY.

As some of our friends hereabouts seem to have misunderstood the design of our remarks on the 20th ult. on the subject of this Institution and the proposed Theological Seminary near Boston, it becomes us to say that we meant those remarks as a hint to our Massachusetts brethren not to do any thing to injure our Institution because it is "down east," but if consistent with their feelings, to lend us a helping hand and assist in establishing one liberal Institution, already incorporated. We are doubtful whether, at present, two can be sustained; and fear that the attempt to es-

tablish another will be the means of injuring the common object which we have in view.

We believe that subscription papers have been put into the hands of several Agents and brethren in various parts of the State, with a view of obtaining the sum necessary to put the Institution in operation.—Such will suffer us respectfully to suggest to them the necessity of a speedy and active exertion in aid of the Seminary. If any thing is to be done, all will perceive the necessity of its being done before the next meeting of the Legislature. We appeal to them, therefore, as brethren who have the prosperity of our common cause at heart, as brethren who in this case are willing to show a little patriotism and would not always have orthodox govern every source of learning in our country, to give this subject a generous and seasonable attention.

## TRUSTEE MEETING.

A meeting of the Trustees of the Westbrook Seminary is notified to be held at the office of F. O. J. Smith, Esq.—Portland, on Wednesday next at 10 o'clock A. M. The attendance of every member of the Board is highly desirable.

## ADVICE.

In reply to the application of a friend, we hardly know what to say by way of advice to those liberal parents who have sent their children to obtain an education at Waterville Academy and the College. It must, we are sensible, be a painful thing for them to know that their children, absent from home, are made subject to the *mal aria*, the religious pestilence which now prevails in those Institutions. The exercises at the College and Academy were suspended for several days of late on account of a protracted meeting; and a principal object of those concerned in the work of education we suspect yet is to tighten the students first into the water and next into the Baptist Church. They have succeeded, we understand, in baptizing several children. Under such circumstances, liberal parents will, of course, act according to their own discretion. If their children have nerve enough to withstand the influences around them, they may still make improvement in their proper studies; if they have not, it seems a pity that parents should be obliged to pay for what they must regard as an essential injury to their children.

## TO MINISTERS.

The suggestion which we made several weeks since, relative to our ministers giving the avails of a day's preaching, for the benefit of Westbrook Seminary, has been, we are informed, favorably received; and we have been requested to name some day when it might be proper to perform this service. Perhaps it might not be convenient for all to adopt the same day, though on some accounts we should think this arrangement highly desirable. Moreover, it is a matter of delicacy for us to designate a particular time. We will however, since we have been so requested, mention Thanksgiving day for this purpose. All our preachers, we presume could, not inconveniently, make an offering of that day to aid the cause of our Infant Seminary. If this suggestion is approved, we will thank our ministering brethren, one and all, to notify possible of the places where they will preach on that day, and we shall take pride and pleasure of inserting under the head of "Thanksgiving Appointments" an extensive list of notices for the purpose mentioned. It is hoped that the brethren, with whom the preachers labor on that day, will enable the ministers respectively to present such a sum to the Treasury, as will be honorable to all concerned.

## REV. P. MORSE'S SERMONS.

By the politeness of the Author, Rev. Pitt Morse of Waterville, N. Y. to whose liberality we are exceedingly indebted, we have received an 18 mo. volume of 135 pages, containing six Sermons in vindication of Universalism, in reply to "Lectures on Universalism" by Rev. Joel Parker, Pastor of the 3d Presbyterian Church in Rochester, N. Y. We have arisen from the perusal of this work with much pleasure and profit. It is on the whole a triumphant vindication highly creditable to its talented author, and useful in the cause of truth. Mr. Parker, must by this time, we think, see "how plain a tale has put him down." Hereafter, as we have room, we hope to take a more extended notice of this valuable little book.

While our orthodox brethren are boasting, that they have been able, by the greatest exertions, to make 169 converts in this county (which contains 50,000 souls,) within the last year, we believe it is a fact, capable of demonstration, that the course they have taken has opened the eyes of more than double that number of intelligent men, who have been brought to the determination to take henceforth a decided stand against them. Long may our Arminian Calvinists gain in this manner.

## ERRATA.

In setting up the Minutes of the Penobscot Association last week the Printer left out a line containing a part of the names of brethren elected as Supernumeraries to represent the Association in the next Maine Convention. The whole list is as follows.

Samuel Pingree Jr. Wm. Campbell, Asa Spooner, Charles Page, Elisha Harding, Eben. H. Judkins, Luther Stone, Asa Edmunds, Charles Campbell as Supernumeraries.

Some rather unimportant verbal errors occurred in printing the excellent Circular of Br. Campbell,—such as setting up, sometimes, the words there and where for then and when. It is often difficult to ascertain from manuscript which word is intended, and we at the termination of words being written so much alike. We believe however, the errors alluded to have not much altered the sense. The expression "lost wanderer returned," should have read "lost wanderer" &c. "Working out for him a far more exceeding and eternal weight of glory," should have read, "working for him a far more" &c. Some of these errors are to be charged to us; the blame for others must be borne in part by the writer.

ANOTHER VICTIM.—The N. Y. Morning Courier gives an account of a respectable young lady of that city who last week drowned herself in a dock.—She was led to this act by the influence of orthodoxy.

## NOTICE.

The Meeting of the Penobscot Conference of Universalists, which was to have been held on the 12th inst. at Stillwater village in Orono, having been prevented by the storm, stands postponed to Wednesday the 2d of November next.

Oct. 23, 1831. GEO. CAMPBELL.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

TO B. B. M.

Much respected Brother,—In your last, you called upon me for another communication, touching the discussion into which we have entered. Such communication I have felt bound to make; but have been unavoidably prevented from doing it until this late day. I am not certain but that it would be for the public good to let the subject rest where it is, and not agitate it any further. But weighing all the reasons for and against, I have thought best to write a little more to prevent and do away wrong impressions,—especially in regard to my views, feelings, and intentions.

I have advanced the opinion, that he that committeth sin *wrongeth his own soul*; that he who squanders away his opportunities for improvement in idleness and dissipation, thereby prevents the growth of his mind, so that in the future angelic state it will be as a star of less magnitude; hence that in the future state, one star will differ from another in glory, in consequence of difference of conduct here. This opinion you contend is wrong. You have adduced evidence as you conceive, to show that it is wrong; which is before the public. It may be convincing to some. It is not, however, to me. I am not convinced that death equals all minds; or that by means of it, all are brought into a state of not only equal, but complete perfection beyond which they can never rise. I cannot believe that the soul of the most depraved character, who killed himself by vice, at the moment it is freed from the body, is not only made pure as an angel, but is also raised to the summit of intellectual glory. Jesus of Nazareth was a man approved of God. He humbled himself and became obedient unto death. Wherefore, God hath highly exalted him and given him a name which is above every name. (Phil. ii. 9.) He committed no sin, though he was tempted in like manner as we are. Hence he is exalted above all. All must bow to him and confess him Lord. And is it unreasonable and unscriptural to believe that the nearer we approach his spotless integrity in life, the nearer him we shall be in eternity, in point of exaltation?

In my first article, after advancing the opinion mentioned above, for which I contend, I introduced the following on *Identity*:—"For I conclude that I shall have the same mind in eternity that I have here. If not, my identity will be destroyed. And if my identity be destroyed, although another should be created in my place, I cease to exist." Now, my whole object in making these remarks on identity, was to oppose the opinion contended for by some, that the body and mind die together, and that in the resurrection, a new mind is given, which does not recognize a former existence. I only wanted to show that we shall have the same minds exactly in eternity that we have here. And then I go on to remark—"And if at death, my mind be debased, enervated and enfeebled by my neglect and vices, I must and ought to be the loser." &c.

Now, Br. M. I wish I could discover the endless misery in this, which you tell us so much about—nay, more, you even call it endless punishment! Admitting that the recollection of our sins will produce in the mind the disagreeable sensations of regret whenever it recurs; would this be endless misery or endless punishment?—All the saved, in this world, have these disagreeable sensations whenever they look back and reflect even upon their earliest sins. But, are spiritually minded, devoted Christians, miserable and punished unceasingly through their whole lives, because they cannot recollect their former sinful courses with pleasure and satisfaction?—and cannot but see that their early vices have prevented the progress of their minds? You do not question, I conclude, but that we shall remember in the future state, sins we have committed in this, and yet, allowing that our sins will not effect our degradation in the scale of minds, can you tell me how we can hereafter remember them with pleasure and joy? Do you now remember your former sins with joyful satisfaction? If you do not, why can you expect to, at any future period? I have no settled conviction in my mind in relation to this particular point. I have not contended, neither do I contend, that the recollection of sin will be productive hereafter of any particular sensations either happy or unpleasant. But if we should admit, (what does not appear unreasonable to me,) that it will cause the unpleasant sensations of regret, I can see nothing in it against the doctrine of Universal Salvation.

I am very sorry that you should put such a construction as you have, upon my saying, that I held myself ready to declare and defend my views on the subject of punishment whenever called upon. I know that I am frequently "unfortunate in the use of language." And I was not aware of expressing an unbecoming confidence in the correctness of my views, or of being vain glorious of my abilities to sustain them. I have ever made it a rule to express, and to endeavor to support my honest views on every subject, *whenever called upon by a sense of duty*. And although I do not consider myself under obligations to answer every call of this kind that may be made in the way you have called, yet I have concluded in order to prevent a misunderstanding, and in hopes to lead to an examination of this important subject by able hands, to give to you, and our readers, a few articles of my faith, and this I do with the determination here to drop the controversy on my part; willing that you or any other should continue it.

I believe that some die and enter into the world beyond the grave, in a state of

salvation, and others in a state of damnation. And I believe it is not death which will save the blasphemer, the hypocrite, and the abominable, who need to be renewed in the spirit of the mind, and who will translate them into a heaven of immortal purity, but that Christ with his faithful followers, had a work of redemption and salvation to perform, amongst the dead, as well as the living.

2. I believe that the punishment which heaven administers is emendatory, and that upon the sinner who proves incorrigible in life, and dies in the height of his wickedness, it will not be prevented in its operation by what some believe to be the universal panacea, death, but that the moral discipline will be continued until emendation takes place.

3. I believe that the wicked inhabitants of Sodom and Samaria, and those Jews who were cut off in unbelief, having blasphemed against the holy spirit, so that they could not be forgiven neither in this age nor in the age then to come, and others that I might mention, are yet to be restored. (See Ezek. xvi, Matt. xii, 32, and Rom. xi.)

4. I believe that Jesus of Nazareth was ordained of God to be the judge of quick and dead. (Acts x, 42.) That he both died, and rose, and revived, that he might be Lord both of the dead and the living. (Rom. xiv, 9.) That his judgment was reigning or ruling power, is not confined to this "dirty ball," but extends to those who have died, as well as to the living on earth; and that in view of this judgment, all men every where are called upon to repent. (Acts xvii, 13.) That all, either in the body or absent from it, must stand before the judgment seat of Christ,—every knee must bow, every tongue confess to him.—That all who are not judged by him, do not submit and confess him Lord in this life, must be judged—must be brought to subjection and subdued, and to confession in the future world. (2 Cor. v, 10.) That all must give account to him who is ready to judge the quick and dead. For, for this cause was the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter v, 6.) (2 Tim. iv, 1.) Wherefore I believe, we should labor, that whether present or absent, (in the body or absent from it and present with the Lord) we may be accepted with him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Cor. v, 9, 10.)

Here you have a part of my creed, which I am bound to believe no longer that evidence of its truth rests with convincing force upon my mind. I desire that it should be examined. And let it be annihilated if it is false. If it is, I shall joyfully witness its discomfiture and destruction.

Before I close, I would inquire, what such scriptures as the following mean? "Wherefore we labor that whether present or absent we may be accepted with him." (2 Cor. v, 9.) Be thou faithful unto death, and I will give thee a crown of life. (Rev. ii, 10.) And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. (Matt. xix, 28.) I have fought a good fight; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but to all them that love his appearing. (2 Tim. iv, 7, 8.) I have done. Our discussion, I perceive, has been disposed to take a wide and somewhat unpleasant range. I have been drawn into it contrary to my expectation, and it has branched out beyond all calculation.—Here, on my part, it closes as a controversy. And if we cannot agree in every opinion, let brotherly love continue. And while we endeavor to be established in the faith of the Gospel, and to gain knowledge of the truth, let us not be forgetful that though we understand all mysteries and all knowledge; and have all faith so that we could remove mountains, and have not charity, we are nothing.

Yours in the bonds of Christ,  
October 7th, 1831. G. C.

[For the Christian Intelligencer.]  
THOUGHTS ON SCRIPTURE TEXTS.  
NO. 7.

TEXT.—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

With such a christian rule before us, can we judge ourselves to be true Christians? Do we aim to glorify God in all that we do? Do we intend to serve him in all our daily enjoyments and pursuits designed to obey God's commands?

When people attend to some form of mode of worship they pretend to praise God, or serve God: But this sort of religion is partial. It comes with those who assemble for divine worship. And is laid aside at other times and places. Although God was like the god whom the Baal worshippers called upon; journeying or asleep, and needed to be awakened.—Or a god of the Sabbath, and not of the week day. Or a god in a religious meeting, and not God every where. Hence, do not many, seem unmindful of the christian rule, brought to view in our text?

When people eat and drink, without gratitude to the Giver of every good gift, they do not aim at his glory. When they make use of distilled liquor, do they drink to glorify their Creator. Distilled liquor

not a good creature, or work of God.—He makes the various substances of which it is distilled, but they are wholesome, and not intoxicating. Men have sought out the invention of changing nourishing food to poison. Do men aim at the glory of God, either in making it, vending it, or drinking it? Dr. Rush names many leath- and destructive diseases of body and mind, which are "the usual, natural and legitimate consequences" of the use of distilled liquor. Can people who know this, aim at God's glory, while they indulge in its use? How can a man pre- tend to be a Christian, and yet allow him- self in taking a slow poison, which in 8 cases out of 10, shortens their lives 10 or 15 years? Is not this self-murder? Can we encourage his neighbor to do this, without the guilt of murder? An orthodox writer says, "distilled liquor tends to de- stroy all that is pure, and spiritual and lovely, while it kindles in body and soul the very flames of hell." These wicked murderers, who commit suicide are turned to hell then in this world, for these flames are kindled here. If there be a hell in another world, it must, according to this writer, be kindled with some other flame? Dr. Rush would not allow strong drink to be given him when he was dying. He knew the evil effects of it too well to wish to be stupified by it when he was about to enter the spiritual world.

For the same reason, probably, our saviour, would not receive the "wine mingled with myrrh," when he was near death. Who but an enemy to God, would hate to all into his hands, sensible of eternal re- ligious. Is it not often the wish of the un- believer to die stupid as the beasts that per- ish? Does not the dread of death and eter- nity argue either ignorance or unrec- ognition? Must not every sensible diti- cal child love to visit his father's house? Are not all those persons disobedient, who refuse to do all to the glory of God? S.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, OCTOBER 28, 1831.

FOREIGN NEWS. Intelligence may be expected by the next arrivals of the surrender of Warsaw to the Russians and of the elevation of Prince Czartoryski to the government of Poland in the name of the Emperor of Russia. We may expect too, to hear of the execution of the heroic and valiant Skrzynecki and his brave Poles as rebels and traitors. The latest news is furnished by Berlin papers of Aug. 24. They state intelligence that on the 8th August, when the Poles were within 5 miles of Warsaw, the new Polish Commander, Gen. Dembowski resolved to march his forces out of the city for a general and final battle. Before, however, all the troops were on the ground, a sharp action of Cavalry took place in which the whole of the Polish Cavalry was defeated and driven towards the city. Popular tumults ensued, bands of rioters traversed the streets, who put to death Generals Jankowski and Bekowski and about fifty other persons. All is considered as lost to Poland. At the last dates the Russian Army was within two and a half miles of Warsaw where it was thought terms of Capitulation would be submitted to without further bloodshed. Thus the freedom star of Poland seems to have set—but we trust in God it will not rise again with renewed strength and glory.

The account of Nicholas having dismissed the French Minister is regarded as undoubtedly correct by our editors; by others it is strongly doubted. If it be true it amounts to a declaration of War on the part of Russia against France.

The British Reform Bill passed the House of Commons on the 8th Sept. The debate on the general clause is yet to be renewed in the House of Lords.

The Coronation of King William was to have taken place Sept. 8.

A tremendous fire took place in Constantinople on the 21st August, which consumed no less than 1800 houses, leaving 60,000 persons without a shelter.—The account of an extensive insurrection in the Russian military provinces is confirmed.

Portugal. The insurrection in Lisbon on the 21st August, has resulted not in the deposition of Don Miguel and the elevation of Donna Maria to the throne, as was contemplated by the insurgents, but in the loss of about 200 men killed and 374 sent off to prison.

Don Miguel has notified our Government of his willingness to surrender all the detained American vessels, indemnify their owners and proceed immediately to the conclusion of a Commercial Treaty on the most liberal principles.

Providence has become a City. The Mayor is allowed a salary of one thousand dollars. The late riots that place have brought the citizens to see and feel the necessity of a more effective municipal government, than that of a mere town incorporation.

Hon. W. A. Palmer, and Hon. L. Edgerton (Anti-slavery) are elected Governor and Lt. Governor of Vermont for the ensuing political year. The election was effected by the Legislature by a majority of one.

THANKSGIVING. Gov. SMITH (as will be seen by a Proclamation in this day's paper) has appointed Thursday, December 1, as a day for public Thanksgiv- ing in this State. The same day is appointed for the same purpose in Massachusetts.

FAST. The Governor of South Carolina has ap- pointed the 21 November as a day of Fasting and prayer throughout that State. So that while the Yan- kees give thanks, our Southern brethren fast.

HEDGES. The Exeter News Letter says a very good apple hedge fence may be grown in a short time, taking the pomace from a cider press and strewing in a shallow ditch, partially covering it with dirt. The thick white thorn or holly hedges would be far bet- ter. Too little attention, however, is paid to live fences in this country.

A CORINTHIAN. We have received two or three numbers of a seven by nine sheet, called the "Mirror," published occasionally in Corinth, Penobscot Co. Me. The design appears to be to hold up the Mirror to tat- tlers and lousy bodies.

Our streets for a week or two past have presented a very lively and bustling aspect, we presume business was never so brisk here before.—The wharves, have generally been crowded with vessels. For several days during the past week, we counted upwards of forty sail—mostly large sized—all actively engaged in discharging or receiving cargoes.

LAUNCH.—A fine schooner of 100 tons, copper fast- ened and coppered, called the Arab, was launched from the yard of Mr. William Bradstreet, in this vil- lage, on Tuesday last.

## STATE OF MAINE.

### By the Governor of the State of Maine, A PROCLAMATION, For a Day of Public Thanksgiving and Praise.

By and with the advice and consent of the Council, I appoint Thursday, the first day of December next, to be observed throughout this State as a day of Public Thanksgiving and Praise. And the People are requested on that day to meet in their respective places of public worship, to offer up to Almighty God their united and grateful acknowledgements for the in- creasing prosperity of our Country, and the manifold blessings by which He has so signally distinguished us above other nations.

In this eventful age of civil commotions, we have abundant cause to be thankful that our invaluable Political and Religious Privileges have been continued to us un- impaired; that from the first settlement of our Country we have always been Free, and no power, barbarous or civilized, has ever been suffered to prevail against us. The Arm of the Lord has truly been our shield in all times of danger, and our pi- ous ancestors looked unto Him, as their "cloud by day and pillar of fire by night," to direct them in every undertaking.

During the past year, our Heavenly Father has mercifully preserved us from the wars, pestilence and desolating judg- ments with which other portions of the world have been afflicted.—He has smiled upon us with seasonable sunshine and show- ers, and crowned the fields with his abun- dant goodness; our Commerce, Naviga- tion, Manufactures, and the honest indus- try and exertions of all classes of our fel- low citizens have been unusually prospered;—the means and institutions for Litera- ry, Scientific and Religious instruction are increasing in number and usefulness;—and the charitable exertions of the Benev- olent throughout the world have been emi- nently successful in promoting the happi- ness and improvement of mankind. With a few exceptions in distant parts of our na- tion, the year that is drawing to a close has indeed abounded in blessings, and an unprecedented degree of Health and Prosperity has prevailed throughout our State.

Truly we have reason to exclaim, "the Lord is good to all, and His tender mercies are over all His works."

While gratefully acknowledging the in- finite goodness of a kind Providence, let us seriously inquire, if our conduct, in- dividually and as a community, has mani- fested the gratitude and obedience reasonably due to our Almighty Benefactor. Let us confess and deplore our numerous trans- gressions of His holy law, and devoutly pray, that all Uncharitableness, Intemper- ance, Oppression, Impiety, Immorality and Crime may cease to darken the land, and that our Beloved Country, in all its relations, may still continue to be the ob- ject of the favor, and not be visited with the frowns, of a Beneficent and Merciful God.

In this season of general rejoicing, let us not be forgetful of those who are suffer- ing under bereavements, sickness and af- fliction. May the hand of charity be ever ready to administer to the wants of the des- titute, and the consolations of sympathy and friendship to alleviate the calamities which humanity cannot remove.

And may we all, whether in prosperity or adversity, in happiness or sorrow, be enabled to realize the Divine Source from which every blessing as well as trial pro- ceeds. And above, all let us acknowledge with thankfulness and joy the infinite obli- gation conferred upon our race by the Revelation of our Blessed Saviour, and the Glad Tidings of a way of Reconci- lation to our God, and of Life and Immor- tality in a future world.

Given at the Council Chamber in Port- land, this fifth day of October, in the year of our Lord one thousand eight hundred and thirty one, and in the fifty- sixth year of the Independence of the United States of America.

SAMUEL E. SMITH.  
By the Governor:  
ROSCOE G. GREENE, Secretary of State.

Inventions.—We have before us a record of all the improvements in the arts, me- chanics and manufactures invented in the United States and entered in the Patent Office since the year 1793, when the first Patent law was passed. It is contained in a document transmitted last winter to Congress by the Secretary of State, and comprises a list of no less than six thou- sand and inventions, the product of American ingenuity in the course of thirty-six years. During that period the plough has been made to undergo one hundred and twenty- four improvements. One hundred and nineteen threshing machines have been invented. That great problem, the ex- traction of butter from cream without fa- tigue to the operator, has been solved in eighty ways by the inventors of eighty churns; and the laundress has been al- lowed her choice out of one hundred and twenty-five washing machines. One hun- dred and twenty-three machines have been invented for making nails; the number of new spinning machines exceeds a hun- dred; the number of improvements in the loom is seventy-three, and in the manufac-

ture of hats forty-three. The number of steam engines exceeds a hundred, that of stoves is nearly the same. There have been forty-two new ways contrived for manufacturing combs, in which we pre- sume is included the late ingenious inven- tion of cutting them by a single operation, in- to all sorts of figures. Four new machines for paring apples have been invented, and three gridirons. Pencil cases, ramrods, razors, and suspenders, have each been subject to various improvements. An in- vention has been patented under the name of "dog power;" another term an "eleva- tor of pots and kettles;" and a third des- tined for a useful domestic purpose under the sonorous Greek name of "Hacmagal- actophorus."—N. Y. Eve. Post.

A custom house officer at Milan, of the name of Console, has invented a machine, which entirely supersedes, in the artillery, the matches, &c. necessary for the dis- charge of cannon, and does the same ser- vice in all weathers, by night or by day, and at the same time precludes all the dangers to which mere loading guns are frequently exposed in the field, from the great haste or carelessness in the use of those burning substances. It has the ad- vantage that the enemy perceives nothing till the piece is discharged, and the firing is more rapid (one shot every four sec- onds); and what is peculiarly worthy of attention, the saving of expense, in com- parison with other modes of firing, is very great. The machine consists of an iron cylinder, within which there is a ramrod, which being drawn, and pressing on a case or cap, in front, with fulminating power, recoils with great force, and thus effects the discharge of the piece. The importance and the ingenuity of the con- trivance are in the case. The secret is known to nobody, and the inventor will not disclose it till his improvement is adopt- ed by the artillery in general. The ma- chine is so light, that one man can use it without inconvenience like a common ramrod; at the same time it is so durable that 5,000 shot may be fired in succession without weakening its power. The ex- periments fully satisfied all those who wit- nessed them.—Literary Gazette.

BANK EMBEZZLEMENT.—We understand that there has been recently discovered a singular and extensive fraud, which was practiced on the Bank of New York as far back as 1826 and 1827. A gentleman who is now in that establishment detected a forged balance in one of the accounts kept in 1827, and was induced by this cir- cumstance to make a thorough investiga- tion of the books, upon which he discover- ed that upwards of forty thousand dollars had been embezzled. The person sus- pected of having committed the fraud was one of the chief clerks when it was com- mitted. He has been absent in Europe, and has resided principally in France, since he left the establishment until about six weeks ago. From the ingenious man- ner in which the balances were forged, it is difficult to detect them. A warrant was issued on Saturday evening for the arrest of the accused, but he has as yet eluded the vigilance of our Police Officers.

N. Y. Courier & Enquirer.

The exports of goods of Domestic growth and manufacture from the United States for the year ending September 30, 1830, were of Cotton 298,459,102 lbs. valued at \$29,674,383; of Tobacco 83,810 lbs. valued at \$5,586,365; of Flour 1,227,434 bbls. valued at \$6,085,953; Soap 5,361,467 lbs. Candles 2,443,045 lbs. together valued at \$619,238; Refined Sugar 1,586,220 lbs. valued at \$193,084; Wax 581,201 lbs. valued at \$153,666; Hats \$309,332; Boots and Shoes 360,124 pairs valued at \$338,603; Sperm Candles 1,082,941 lbs.; Sperm Oil 50,814 gallons; Whale Oil 1,633,196 gallons valued at \$606,944; Domestic Cottons, viz: \$61,800 printed and colored; \$964,196 White; \$1093 Nankeens; \$24,744 Twist and Thread; \$266,350 of all other kinds. Total \$1,315,183.

PIANOS.—It is stated in the Transcript that ten years ago, the value of all the Pi- anos imported into the United States, did not exceed \$25,000 per annum, and the fabrication of them was hardly known as a branch of our domestic manufactures.—Since that period the demand has increas- ed so rapidly, that the annual sale of a single establishment in New York, exceeds \$100,000. The American manufacturer possesses, it is said, a great advantage over others, in being able to combine all the improvements patented in England, and using them to the perfection of a single instrument; while the competition in that country induces the manufacturer to guard his 'patent right' with a degree of jealousy which prevents any combination of superior qualities.

THE POLISH VOLUNTEERS.—The Wash- ington Globe announces that by order of the President, directions have been given from the Department of State, to the U. S. Attorneys of the Districts of New York and Philadelphia, to inquire into any in- fractions of the act of Congress, prohib- iting the enlisting of men to serve any for- eign nation, and to cause persons who have been guilty of a violation of the act to be presented according to law.

The dwelling of Mr. Henry Lewis, Prince George Co. Va. was burnt on the 6th inst. and Mr. L. perished. His negro boy stated that his master being taken with a chill ordered him to make a large fire in his room, which he did; and went to sleep in the same room, that the fire awoke him, and he had barely time to escape.

MACKEREL.—This fish, says the New- buryport Herald, was never more abund- ant in our bay than on Sunday, Monday, and Tuesday of this week. A solid shoal of miles in extent lay outside of our har- bour, within 12 miles, and gave incessant occupation and fine sport to a large fleet of mackerel-men. The number of craft engaged was supposed to be about 300. We have already stated that one vessel took, in a single day, 70 barrels. On Wednesday, the shoal had disappeared.

The Corporation of Georgetown have passed a law rendering it penal for any free negro to receive from the Post Office, have in his possession or circulate any publication or writing, of whatever de- scription, of a seditious character; and particularly the newspaper called the Lib- erator, published at Boston. The punish- ment for each offence to be a fine not ex- ceeding twenty dollars, or imprisonment for not more than thirty days. In case of inability to pay the fine and prison fees, the offenders are to be sold as servants for four months.

Painters should visit Poland.—Ambrose Phillips was, in his conversation, solemn and pompous. At a coffee house he was once discoursing upon pictures, and pity- ing the painters, who in their pieces, al- ways drew the same sort of sky. "They should travel," said he, "and then they will see that there is a different sky in every country: in England, France, and It- aly, and so forth." "Your remark is just," said a grave old gentleman who sat by: "I have been a traveller, and can testify that what you observed is true; but the greatest variety of skies that I found, was in Poland." "In Poland, Sir," said Phil- lips, "Yes, in Poland, for there are So- bieleski, Poniatowsky, Sarbrumsky, Jablon- sky, Podedbrzsky, and many more skies, sir, than are to be found any where else.

PLATE POWDER. Take of cream of tar- tar and whiting, of each two ounces, and alum one ounce. Reduce them to powder, and sprinkle them with very strong vine- gar, and leave the powder to dry, after which repeat this process twice. The mixture is then to be powdered again, and put very dry into a wide mouthed bottle. All that is necessary for use is to take a little of the powder, moisten it with water, and rub it on the silver with a piece of linen or brush; afterwards wash the silver in cold water and wipe it carefully dry.

FLOATING SAW MILL. A Baltimore pa- per states that "two enterprising lumber merchants of Baltimore, have purchased a steam-boat which they have converted in- to a saw-mill, and mean to ply about the water courses of Maryland, cutting up the timber which has heretofore been without a market, for the want of transportation, at the rate of 14,000 feet per day."

A large and respectable meeting of the citizens of Boston, without distinction of party, was held on Friday evening, at the Old Common Council room, Court-square, William Tileston, Esq. in the Chair, and Gen. J. S. Tyler, Secretary; at which Gen. Theodore Lyman, Jr. was nominated for Mayor, and a committee appointed to acquaint him with the nomination, and ask his acceptance. The meeting was ad- journed to Monday next, half past six o'clock, P. M.

The Oswego Press states, that a female of that village took it into her head that she would appear to advantage if dressed in the clothes of a dandy. So she dressed up and walked out. But the unceremonious ministers of justice sent the lark off to Salmon river jail! What ungallant justice!

Botanic Garden at Calcutta.—This es- tablishment has been placed upon a foot- ing surpassing any thing of the kind known in Europe. The spot of ground is no less than five miles in circumference, and up- wards of three hundred gardeners and la- borers are employed in the charge of it; the superintendence of it is under the care of Dr. Wallich; a pupil of the celebrated Horneman of Copenhagen.

Snow Storms.—The snow fell in St. Al- bans, Vermont, on the night of the 11th inst. to the depth of from three to four in- ches. There has also been a generous sprinkling of snow, in some parts of Maine. Snow fell in the vicinity of Hunt- ington, Pa. on Friday week.

In Albany, a large establishment has adopted the plan of paying their workmen on Monday instead of Saturday night; and the proprietor has been thanked by wives of many of his men, for the change, as their husbands now bring home their earnings.

Daniel Holt, who pleaded guilty at Buf- falo, N. Y. to the charge of murdering his wife has been sentenced to be hung on the 18th Nov.

Chief Justice Marshall is stated to be on the recovery.

The General Assembly of Rhode Island will convene in North Kingston on the 31st inst.

Col. Keith, the nullification candidate, has been elected to the Legislature from the city of Charleston, by a majority of 8 votes.

A Mrs. Goodhue lately committed sui- cide at Tusculum, Alabama, during a temporary fit of insanity.

Benjamin W. Richards, Esq. has been unanimously elected Mayor of Philadel- phia.

Mr. Nichols, the Ventriloquist, is per- forming in New York.

It is stated that 1800 houses have been burnt at Pera, near Constantinople, and that 60,000 people were without shelter.

## APPOINTMENTS.

Br. Moses McFarland will preach on Sunday the 30th inst. in Clinton village.

Br. N. C. Fletcher will preach in Walsboro', next Sunday. He will also deliver a Lecture at Dameris- cotta Bridge on the evening of the same day.

The Editor expects to preach in Union next Lord's day, should the weather on Saturday be good.

Br. George Bates will preach at East Livermore on the 24 Sunday in November.

Br. G. Bates will preach in the Christian Meeting house in the eastern part of Monmouth (near the Win- throp line) next Sunday, and a Lecture at Winthrop Village in the evening.

Br. G. Wellington will preach at Piahon's Ferry in Fairfield on the 2d Sunday in Nov. and in Win- throp on the 4th Sunday in the same month.

## MARRIED.

In Bowdoinham, on the 22d inst. by S. Whitman, Esq. Mr. John Deering, of Lisbon, to Miss Caroline Perry.

In Waterville, Mr. Isaac Wheeler to Miss Angelina Fauce.

In Winthrop, Mr. Lyman Alger, of Easton, Mass. to Miss Laura G. Howard.

## DIED.

In this town, on Thursday evening last, Mr. Joseph B. Walton, merchant aged 33.

In Portland, on Saturday last, Mrs. Hannah Delano, relict of the late Barzilla Delano, of Cape Elizabeth, aged 86.

In West Minot, on Thursday last, Miss Chloe Dean, aged about 30. This worthy young woman has left in the memory of her numerous friends a bright example of virtue and religion. For several years she was a member of the Methodist Church; but on re- ceiving greater light from the scriptures of divine truth, she was enabled to rejoice in hope of the final sal- vation of the whole human race. Her last illness, al- though extremely painful, she endured with an unusual degree of patience, calmness, and resignation. She had a strong desire to depart, and be with Christ— where sickness is no more shall wither the flower of youth, nor sin disturb the eternal rest of the incorrupt- ible children of God. The messengers of endless mis- ery who visited her, could not destroy her hope nor change her faith. On being told by one of them that the only hope he could entertain of her future welfare was predicated on her past experience, she replied, "My hope is in Jesus Christ." Let Christians judge which of the two was the child of wisdom.

She has left a large and respectable circle of re- latives and friends to mourn the loss of her society. May God comfort them, and bless them with the riches of his salvation.

She selected a text to be preached from at her fu- neral, together with a speaker of the Universalist or- der, and made all other necessary arrangements with perfect composure. And although she has deserted the wilderness in which we sojourn, we rejoice in believing that we shall meet her again in the kingdom of im- mortality.

"Sweet is the scene where virtue dies,  
When sinks a righteous soul to rest."

## MARINE JOURNAL.

PORT OF GARDNER.

Friday, Oct. 21.—Arrived, brig Corinthian, Kim- ball, Liverpool; sch'r's Ospray, Weymouth, Salem; Bonny-Boat, Tarbox, Boston; Allison, Battles, Plymouth; De-Wolf, Kelley, Warren, R. I.; Leo, Rogers, Dennis, Five-Brothers, Austin, Weymouth; sloops Marion, Leitch, Manchester; Alexander, Ben- net, New Bedford.

Sailed, sch'r Bolivar, Stearns, New-Haven; sloop Support, Heath, New-Bedford.

Saturday, Oct. 22.—Arrived, sch'r's Neptune, Lee, Manchester; Mary-Ann, Moores, Boston; William- Barker, Mason, do.; Mary, Blanchard, do.; Harmony, Dunton, Boothbay; Luck, Baker, Dennis; Harmony, Hinton, Boston; Lydia & Mary, Gould, Plymouth; sloop Betsey, Orr, Boston.

Sailed, sch'r's Eagle, Waterman, Boston; Elizabeth, Wait, do.; Catharine, Blanchard, do.

Sunday, Oct. 23.—Arrived, sch'r Hesperus, Wait, Sag Harbor.

Monday, Oct. 24.—Arrived, sch'r's Ruby, Tappen, Manchester; sloop Experiment, Baker, Falmouth.

Tuesday, Oct. 25.—Sailed, sch'r Ann, Foster, Salem.

Wednesday, Oct. 26.—Sailed, sch'r's Bonny-Boat, Tarbox, Boston; Ann-Maria, Kinsman, Ipswich; Deborah, Dow, Boston; Don-Quixote, Caldwell, Sal- mon; Hannah & Jane, Sprague, Boston; Jackson, Goodwin, do.; sloops Charles, Atkins, Sackville; Betsey, Freeman, do.

Thursday, Oct. 27.—Sailed, sch'r's Maria, Tink- ham, Boston; Mary-Ann, Moores, do.; Harmony, Hinton, do.; Albion, Battles, Plymouth.

## THIEF!

Ten Dollars Reward.  
THE Store of the subscriber was broken open on the night of 26th inst. and sundry articles stolen. The following are some of them—1 paper of large double blade Knives—1 paper of Jack-Knives—wood- en handles—about a dozen flag silk Handkerchiefs—about 1 dozen cotton do. large print, red and yellow—supposed two or three Fur Hats, J. M. Peck's make—five dollars in money in small change in cents, and a one dollar bill.

The above reward will be given for the apprehen- sion of the thief, and a suitable reward for the return of the goods.  
WILLIAM KENDALL.  
Pittston, Oct. 27, 1831. 43

## Notice.

THE subscribers inform their friends and the pub- lic that they have formed a connection in business, in Boston, at No. 42 Central Street, under the firm of THOMAS & SHAW, where they offer a general assort- ment of

## Dry Goods.

Their Goods have been, and probably will be purchas- ed principally at Auction, and will be sold for cash or approved credit, as cheap as can be obtained in the city. Sylvanus Thomas will devote his services to their business.  
DANIEL THOMAS.  
EARL SHAW.  
Boston, Oct. 15, 1831. 3w 43

## Abandoned.

FROM the subscriber, Oct. 18, an indentured appren- tice by the name of CHARLES FROST. He is about 15 years old, stocky built, large black eyes and light brown hair. His clothing consisted of a black short jacket, black thick pantaloons and vest, a nap- tat and thick shoes. All persons are hereby forbidden to harbor or trust said Boy; as I will pay FIVE DOL- LARS for his return.  
ALLEN WING of Wayne.

N. B. A Boy by the name of Elisha Young, about the age of Frost, went away in company with him.

## Apples Wanted.

THE subscriber will pay cash and give a liberal price for 200 bushels sound, green apples, if offered within a fortnight.  
P. SHELDON.  
Gardner, Oct. 27.

## Almanacs for 1832.

THOMAS', Maine Farmers, Comic and Anti- Masonic Almanacs for 1832, by the grocer, doane, or single, for sale by  
P. SHELDON.  
Oct. 27.

## Penknives, &c.

JUST received and for sale by P. SHELDON a fresh assortment of Rodgers and other superior pen and pocket knives—and a great variety of cutlery and fancy articles—less than Boston prices.  
Oct. 27.

## Notice.

THE subscriber informs his friends and the publi- cally, that he has removed his BOARDING- HOUSE from Hanover street, to No. 44, Milk street, directly fronting Federal street. The House is com- modious and pleasant, and only a few rods west of the Commercial Coffee-house. Gentlemen and Ladies from Stages, Packets, or Steam Boats will be admitted at all hours.  
SYLVANUS THOMAS.  
Boston, Sept. 30, 1831. 40

## POETRY.

## ADDRESS TO THE OCEAN.

The lines annexed are an extract from a poem by M. C. B. in a late number of his new Magazine.

Yet, potent Sea!  
How placidly thy moist lips speak e'en now  
Along yon sparkling shingles: who can be  
So fanciful as to feel no gratitude  
That power and grandeur can be so serene,  
Soothing the home-bound navy's peaceful way,  
And rocking even the fisher's little bark  
As gently as a mother rocks her child?  
The inhabitants of other worlds behold  
One orb more lucid for thy spacious shore  
On earth's rotundity: and is he not  
A blind worm in the dust, great Deep, the man  
Who sees not, or, who seeing has no joy  
In thy magnificence? When thou art  
Unconscious and material, thou canst reach  
The innermost immaterial mind's recess,  
And with thy tides and motion stir its chords  
To music, like the light on Memnon's lyre!  
The Spirit of the Universe in thee  
Is visible; thou hast in thee the life—  
The eternal, graceful, and majestic life—  
Of nature, and the natural human heart  
Is therefore bound to thee with holy love.  
Earth has her gorgeous towers; the earth-circling sea  
Has spires and mansions more majestic still—  
Men's vaulted dome that measures liquid space  
On wheel or wing. The chariot of the land,  
With pain'd and panting steeds, and clouds of dust,  
Has no night-gladdening motion like those fair  
Careers, with the foam beneath their bows,  
Whose streaming ensigns charm the waves by day,  
Moored as they cast the shadows of their masts  
In long array, or luller fit and yond  
Mysteriously, with slow and creaking lights,  
Like spirit, on the darkness of the deep.

## MISCELLANY.

[From the Stamford Sentinel.]

## TRIAL OF MILLER.

**Superior Court, Sept. Term, 1831.** On Thursday came on the trial of the unfortunate Miller, on an information of manslaughter; for killing his two children on the night of the 8th of September.

In opening, the State's Attorney in a few words informed the Court and Jury of the nature of the offence of the prisoner at the bar, and was replied to by the Counsel for the prisoner, admitting the truth of the charges set forth in the information, but alleging the deeds to have been done under mental aberration, and that therefore the prisoner ought to be discharged.

Several witnesses were called who were at the house of Miller soon after the horrible deeds had been perpetrated, who described the condition the children were found in, and also the situation of the house and other appearances substantially as given by us in the Sentinel of the 13th Sept. They found Miller sitting at the window of the cellar in which the body of the eldest child was found, having in his hand a stick, on the end of which an old hoe was attached, and swinging it to and fro—he was very raving, and crying out "O, God! O, Christ! help! blood for blood!" &c. would occasionally smite his club against the cellar window, and strike with his hands, which were much lacerated and bloody, against the glass—he had no clothing on, except his shirt, which was wet, torn, and bloody—he handed his club to one of the witnesses, and desired he would assist in fighting the devils in the cellar—he called witnesses by their proper names, and after a little conversation became more quiet—conversed rationally on any subject but what related to the death of his children. The next morning, in answer to inquiries, he related the causes which had led to the fatal deeds in a mild and connected manner, and in substance the same as he subsequently related to Mr. Sherman while awaiting his trial in the jail at Fairfield. The Justice before whom he underwent an examination prior to his commitment, testified that the prisoner, in answer to the complaint which was read to him, said he was innocent—that he had always been affectionately fond of his wife and children, and insisted that he had not killed them, but that they were dragons with which he had fought. He appeared mild, and conscious of the proceedings which were then being had against him. The officer who conducted him to jail, testified to his calmness and willingness to go with him, and that he conversed rationally on all subjects but that under consideration. In short, all the witnesses agreed to his former respectable standing in community: a man of integrity, modest, industrious, prudent, for many years pious, and apparently very much attached to his family.

R. M. Sherman, Esq. Counsel for prisoner, gave in a very interesting statement of an interview he had with the prisoner at the jail, soon after his commitment; but owing to the great crowd of spectators present, and the distance we were from him, we were unable distinctly to understand all he said. The following, however, are substantially the facts:

Witness called at the jail for the purpose of conversing with Miller: not as counsel, but as a private citizen—found the window of his room darkened by a curtain—knocked, prisoner inquired who was there—witness gave him his name, prisoner then removed the curtain, and at request of witness, gave witness his name, the name of his parents, also of his master with whom he served an apprenticeship at the shoemaking business, told of his marrying, of his uniting himself with the church, and many other incidents of his life, as also of the causes which had transpired to bring him into the condition in which witness then saw him. His conversation throughout was very connected, tranquil, and reasonable, excepting that relating to the killing of his children.—Prisoner stated to witness that he united himself with the church at North Stamford a number of years past, but that he never experienced true religion until last March—[at this period Four Days Meetings commenced in our vicinity]—said he then became convinced that some of the

doctrines of his church could not be substantiated from Scripture, stated his own religious belief on the point with which he differed from the church, and cited texts of Scripture in a very rational manner, and applicable to prove his position. He made his views on the subject known to his brethren, and from that time he discovered in them a coldness toward him. Not long afterwards, prisoner said Mr. Wilcox preached at North Stamford—[this was at a Four Days Meeting]—thought he preached very well, but could not relish his doctrine—told his brethren wherein he differed with the church, which was on the subject of christian perfection, in which prisoner believed—his difference with them soon became a matter of public conversation, and prisoner discovered their coolness towards him increased. On Sunday, previous to the fatal 8th, prisoner attended church at North Stamford, when Mr. Fuller preached on perfection, the doctrinal point at issue between them, and prisoner thought, the sermon particularly pointed at him. On Monday morning he told his wife that his Clergyman and his brethren had become his enemies, and said he must live closer to God; to that end he commenced fasting, and afterwards took little or no food, and spent most of his time in reading, and prayer. On Thursday the 8th, he said a person came to his house and took him by one hand and his wife by the other, that his hands felt soft and different from that of men's hands in general, and through the eye of faith he saw the stranger who had called on him was an angel from heaven—his wife called him a beggar, but she had not faith and was blinded—the man put a slip of paper in prisoner's hand, and prisoner retired to another room and read it: it purported that the bearer had fallen among pirates and been robbed of all he possessed, and was soliciting the assistance of the charitable—prisoner fell upon his knees, and in prayer asked the Lord what he should do, when a voice from heaven directed him to render such assistance as was in his power, he returned and gave the angel his pocket-book and contents—[it was subsequently ascertained that the pocket book contained \$5] That night the prisoner and family retired to bed at the usual hour—in the night he heard a noise like chariots rolling with great speed over pavements, and he had no doubt they were the same as described in Revelations—after hearing these chariots he fell asleep; his wife, however, soon awoke him, and said it thundered very heavy; he told her it was not thunder, but the last Trump of God; that the Judgment Day had come, and the earth was about to melt with fervent heat. Prisoner left the bed and kneeled down by its side to pray, his wife likewise, to prepare themselves for the change—while at prayer three devils entered the room, one large and two small ones—prisoner knew they were devils from the intolerable smell they brought with them, the largest of which he described as being something like a woman with large horns—this devil attacked his wife, he attempted to rescue her from his clutches, they had a great fight, but the devil overpowered him and carried his wife off. In the mean time, a dragon came out from under the bed, seized hold of one of his children, and pounded it so that the poor child screamed terribly—prisoner prayed for renewed strength, and then attacked the dragon—they fought hard, and he finally got the child from the dragon and threw it out of the window to keep it out of the monster's way—another dragon had seized the other child, and while attempting to rescue that, he heard the one out doors scream, and knew from its cries the dragon had again attacked it.

The Lord in this crisis, he said, gave him renewed strength, and enabled him to thrust the other child out of the window, and then to plunge out himself, that he might defend his children together; and in his descent from the chamber window, he said, a sheet was let down from heaven which entangling in his feet let him carefully down, so that he received no injury in falling—here he had another severe engagement with the dragons, who had now transformed themselves into his children—he caught them by the heels, and after beating them against the wall, threw one into the cellar and the other amongst the weeds. Prisoner related the circumstance of his neighbors coming to his house that night, and mentioned some of their names—said they told him he had killed his children, and that he was now in prison to be tried for that offence—but he said they had no faith; that through the eye of faith he could see his children, who were not dead but under the power of the devil, which would continue five months from that time, when they would return to him. Mr. Sherman stated that the prisoner during his recital of the affair, gave no evidence of any compunction of conscience for what he had done; but exhibited feelings of commiseration for the condition his family must continue in until the expiration of the five months. On all other subjects he reasoned well, appeared perfectly rational and pure minded, and with readiness would turn to texts of scripture in a Bible he had to prove the doctrine he advocated.

Having gone through with the testimony the Judge gave the case to the Jury with scarcely a remark; neither were any remarks submitted by the counsel on either side. The jury rendered an immediate verdict, that the facts set forth in the information were true, but that the prisoner be acquitted on the ground of insanity.—On application of prisoner's counsel, the Court ordered the prisoner to be delivered to his friends, on their becoming bound to provide for him as the exigencies of his

case may require. This was complied with, and the prisoner discharged.

During the trial, the prisoner's countenance appeared perfectly calm, though somewhat languid. The commiseration of a crowd of spectators who witnessed the trial, for the unhappy situation of Mr. Miller, which was expressed in their countenances, may be more readily imagined than described; and the causes which have transpired to bring him into his present condition, require no comment to direct the reader to form a correct conclusion.

**Christian Consistency.**—A Christian has no right any where or under any circumstances to be any thing else than a Christian. He must ask about a political as well as any other act, the question, is it right or wrong—and by the answer to that question he must be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God in a caucus, as any where else. To prefer our own interest or party, to that of our country, is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling."—Whosoever denieth me before men, him will I deny before my Father which is in heaven."

**How to Live.**—A man should live in the world like a true citizen; he may be allowed to have a preference to the particular quarter, or square, or even alley in which he lives; but he should have a generous sympathy for the welfare of the whole; and if, in his rambles through this great city, the world, he chances to meet a man of a different habit, language, or complexion, from his own, still he is his fellow creature, a short sojourner, in common with himself; subject to the same wants, infirmities, and necessities; and one who has a brother's claim on him for his charity, comfort or relief.

**ANECDOTE.** An itinerant preacher, who was not very remarkable for his energy of style or brilliancy of thought, was once hammering out the gospel to a slumbering audience in Freetown, when he stopped short in his discourse, and with renewed vigor exclaimed—my friends, what do you suppose my little grandson calls bread? This unexpected query awakened the congregation, who commenced guessing. After some ten or twelve had guessed wrong, a great gawk drawled out now Mr. minister you are to tell us what he calls it. Why, replied the Reverend gentleman, he calls it bread. After this there was no more slumbering.

**REPENTANCE.** The late Rev. Mr. G—, happening one day to go into the churchyard, whilst the beadle was busily employed, neck-deep in a grave, throwing up the mould and bones, to make way for another person, thus accosted him: "Well, Saunders, that's a work you're employed in well calculated to make an old man like you thoughtful. I wonder you dinna repent 'o' your evil ways." The old worthy, resting himself on the head of his spade, and taking a pinch of snuff, replied, "I thought, sir, ye had kent that there was no repentance in the grave."

**RUSSIAN JUSTICE.** The following story gives a lively idea of the Russian rule of Poland: A Jew met a Cossack in the forest; the latter robbed him of his horse. On returning to the town, he lodged a complaint with the Mayor in command, who was (with what truth we shall see) reputed to be a most rigorous disciplinarian. The Cossacks were paraded, the robber was pointed out, when with the utmost effrontery he declared he had found the horse. "How," replied the Jew, "I was on his back." "Yes," retorted the Cossack, "I found you too; but having no use for a Jew, I did not keep you." The excuse was deemed sufficient, and the Jew lost his steed.

Stilpon, the philosopher, when his city was destroyed, with his wife and children, and he escaped alone from the fire, being asked whether he had lost anything, replied, "all my treasures are with me—justice, virtue, temperance, and this inviolable principle, not to esteem any thing as my proper good that can be ravished from me."

A young Russian Nobleman, travelling in Germany, struck with great violence the postillon who drove him. "Take care," said a bystander, "you will kill him!" "Oh, as for that matter," said the Russian, "I am rich enough to answer for it. What do they charge for postillions in this country?"

An editor in Ohio extracts a running account from his books, for the benefit of his brethren, respecting B. R. Wickham, Esq. Dr to 1 year's subscription \$2 50, and per contra, Cr. by running away—in full \$2 50.

## HELP WANTED.

WANTED in a family, consisting of three beautiful children, eldest with a good father and a kind mother, besides much people in the way of company, a GOOD GIRL to do household work. One who is not a good fingered Methodist night meeting reader would be greatly preferred, as we have always suffered much from such characters. The customary wages in cash will be paid. Apply to the EDITOR of this paper in August.

## Furniture Warehouse.

MOSES J. ELLEN has constantly for sale, at his Warehouse, Chambers corner of Union and Ann-Streets, (entrance 38 Union and 74 Ann-streets,) a very extensive assortment of

**FURNITURE—Viz:**  
Looking Glasses, High Post Bedsteads,  
Couches, Field ditto  
Sofa Bedsteads, French ditto  
Bureaux, Low Post ditto  
Secretaries, Cot ditto  
Fancy Chairs, Bed Keys,  
Patent Seat Rocking do. Grecian Card Tables,  
do. do. Nurse do. do. Dining do.  
Common Rocking do. do. Pembroke do.  
do. Nurse do. do. Work do.  
do. Dining do. do. Common Dining do.  
Flag Seat Kitchen do. do. Pembroke do.  
Settees, do. do. Card do.  
Feathers of all kinds, Birch Dining do.  
Feather Beds, do. do. Pembroke do.  
Mattresses and Pillcases, do. Box Bag Work do.  
Bed-Ticking, do. do. Common do.  
Painted Wash Stands, Painted do. do.  
do. Sinks, Mahogany Cradles,  
do. Toilet Tables, Pine do.  
Time Pieces, do. do. do.  
Boston, Sept. 14, 1831. 37—cop6m.

**MAYNARD & NOYES'S INK POWDER AND LIQUID INK.** In 1818, the manufacturers determined to furnish the American public with Ink Powder and Ink, which should satisfy those who apply it to the most important uses in banks, public office schools, &c. and succeeded most fully, as the following testimonials will show:

**American Bank, Boston, Aug 18, 1831.**  
Messrs. MAYNARD & NOYES,  
Gentlemen—I have been using your black liquid Ink in this Bank for 2 years past, and have no hesitation in pronouncing it superior to any I have heretofore used.

Respectfully yours,  
WM. H. ODIORNE, Cashier.  
**Register of Deeds' Office, Boston, June 15, 1830.**  
Messrs. MAYNARD & NOYES,  
Gentlemen—Having used your Ink about seven years, I have the pleasure of informing you, that it fully answers my expectations; and from the appearance of the Records in my office, I am satisfied that it is superior to any I have ever used. It flows well and gives a beautiful permanent black.

Yours, respectfully,  
HENRY ALLINE.  
**Cheshire Bank, Keene, N. H. Jan. 1, 1831.**  
Messrs. MAYNARD & NOYES,  
Gentlemen—Yours of Dec. 27, was duly received; in reply to which I briefly state, that I have used the Ink Powder manufactured by you, and no other, for more than ten years last past. I think it makes the best ink I ever used, and while the quality remains pure, I shall not think of looking for any other kind.

Yours, respectfully,  
N. DANA, Cashier.  
**Bank of Michigan, Detroit, July 5, 1830.**  
We have used Ink, prepared from Messrs Maynard & Noyes's Ink Powder, for several years past, and are quite satisfied with it. It flows easily from the pen, and has a brilliancy and permanency of color which are not commonly found in other Ink.

C. C. TROWBRIDGE, Cashier.  
**BEWARE OF COUNTERFEITS.**  
We are sorry to have to add to the above testimonials the evidence of COUNTERFEITS who, by selecting it for imitation, declare their opinion that it stands foremost in commanding a ready and extensive sale. To enable purchasers to distinguish the genuine from the counterfeit and thus protect themselves from the fraud, the manufacturers have adopted a NEW LABEL, composed of intermingled colors of black and red.

For sale by P. SHELTON, Gardiner, and C. SPAULDING, Hallowell. 4 mo. 38.

## Guardian's Sale.

TO be sold at Public Auction at the house of Nancy Jackson in Pittston, by virtue of a license from the Probate Court for the County of Kennebec, on Monday the thirty-first day of October next, at three of the clock in the afternoon, the whole or so much of a certain piece or parcel of land of Margaret Jackson, Joseph Jackson, William Jackson and Louisa Jackson, minors of said Pittston, as will produce the sum of two hundred and fifty dollars for accruing expenses for the payment of the just debts from said minors, including ten dollars for incidental expenses—said Land lying in said Pittston and bounded as follows: North by Ephraim Hunt's land and westerly by land of Jacob Bailey, containing about fifty acres more or less and being the same land conveyed by James Morris of Pittston to Joseph Jackson the twenty-eighth day of December, 1822.

NANCY JACKSON, Guardian.  
Pittston, Sept. 28, 1831. 39\*

**NOTICE** is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of MICHAEL TAIPAN, late of Gardiner, in the county of Kennebec, yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs—All persons therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

E. SAWYER TAIPAN, Adm'r.  
Gardiner, Aug. 8, 1831. 36

**WHITE MARBLE GRAVE-STONES.**  
A FEW pairs of superior white Marble Grave-Stones for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap.

Apply to P. SHELTON.  
Gardiner, May 10, 1831. 19.

**Wanted,**  
30,000 BUSHELS of POTATOES, delivered in good Shipping order, at Long Wharf, in Gardiner, or at the Starch manufactory.  
On hand and for sale, at the Store on the same Wharf, 100 bbls. LIVERPOOL SALT.

R. H. GARDINER, Jr.  
Gardiner, Sept. 23, 1831. 39

## LIST OF LETTERS

Remaining in the Post Office, Gardiner, Maine, September 30, 1831.

Amos Andrews, Micajah Hanson,  
Albert Barrows, Jerry Hodgdon,  
Caroline Berry, Mary Hugdon,  
Samuel F. Blair, John Holmes,  
William Bell, Edward Jarvis,  
C. B. Burnap, Stephen Joy,  
Phebe Baker, Eliza B. Kimball,  
Alfred Barrett, Hannah Knox, 2,  
Palmer Branch, Hanes Learned, 2,  
Daniel Brooks, Mary Melius,  
Albert Church, D. L. Miliken, 5,  
Isabel Coombs, Charles O. Connell,  
Isaac Cowin, 2, Whitefield,  
Isaac Cook, Welcom Partridge,  
Olive Dawes, Howard Perkins,  
Zebulon W. Douglas, Hannah Richards,  
George H. Dearborn, 2, John Russell,  
Thomas J. Foy, Dan Robinson, Richmond  
William P. Flagg, John A. Rollins, Richmond  
William Fuller, William S. Robinson,  
Daniel R. Folger, Sheldon & Dickinson, 2,  
Rebecca Graves, Caroline Sanborn,  
Keziah Gray, Richard B. Sewall,  
Thaddeus Hildreth, 2, Charlotte B. Wing,  
Samuel Howman, Daniel Whiting,  
Gorham Hamlin, Jeremy Wyman,  
Levi Hunt, 1, William Young,  
Oct. 1, 1831. SETH GAY, P. M.

## New Flour.

A FEW barrels of superior quality superfine FLOUR for sale by P. SHELTON.

October 5.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

A SERMON on the above text, by Rev. T. F. King, second edition, for sale by P. SHELTON.  
Gardiner, Aug. 21.

## CHRISTIAN PREACHER,

AND

UNIVERSALIST REGISTER,

NO sect of Christians is so destitute of volume of Sermons for the use of individuals, families, societies, &c. as ours. Indeed, we know of but one volume of Universalist Sermons in existence. At the same time, considering the comparatively small number of preachers in the connection, there is no denomination whose benefit is so much concerned in the circulation of published sermons as the Universalist. Prompted by a desire to meet an acknowledged want, and yielding to the advice of many of our most devoted brethren, the subscriber commenced in January last the publication of Original Sermons in monthly numbers, printed with a view to binding at the expiration of the year. The object was to put into the hands of Universalists one or two new Sermons every month, suited to the religious instruction and edification of the common brotherhood. To give as much variety as the work as possible, the last two pages of the covers contain a statistical Register of all events generally interesting to the order, with short expositions of scriptures and other seasonable and interesting matter.

The work has now (October 15th) attained its 15th number; and, as far as we can learn, has been well approved and acceptably received amongst the brethren in the different States of the Union—for it circulates more or less in all. These numbers have been sent to the religious instruction and edification of the common brotherhood. To give as much variety as the work as possible, the last two pages of the covers contain a statistical Register of all events generally interesting to the order, with short expositions of scriptures and other seasonable and interesting matter.

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Hitherto the work has been published at a considerable risk and expense on the part of the publisher, without the aid of the friends of Universalism in its behalf. The circulation for the first year, was indeed, fully equalled his expectations; but as the subscription list for the next volume, commencing in January, 1832, is indispensable. This interest he is satisfied may very easily be secured, if Agents and other friends will perform for the publication of much of a seasonable tenderness as to mention the subject to brethren in their neighborhood and endeavor (without urging, which he does not wish for in any case) to procure a few additional names as subscribers for the work. As they wish well to the interest of our common cause, and would not be unwilling that the publisher should be enabled to do even better justice to the publication in future, he makes an appeal to their religious patriotism and friendship. Any person out of the commonwealth of Maine, who will obtain ten subscribers, and remit the pay therefor, in full of expense to the publisher, shall be entitled to one copy of the PRACHER, as long as that number of subscribers continue to receive the work and to comply with the terms. Agents for every State will be entitled to one copy gratis for every ten subscribers. This distinction is in no way on account of the increased patronage on copies sent out of the State, in the hope that the second gratis copy, allowed to those out of the State, will be disposed of for the benefit of subscribers, to reduce their postage.

The Terms of the work are \$1 per year—payable in all cases in advance, or on the reception of the first No. All letters, containing a remittance of a sum more than a five dollar note, must come post paid. Subscribers are requested to make payment by bill on some good bank in N. England, or on the bank of the U. S. Applications for the work may be made to Rev. T. WHITTEMORE, Editor of the Traveller, Boston; Rev. E. LORR, Editor of the Religious Inquirer, Hartford; Rev. B. B. B. Editor of the Watchman, Woodstock; Rev. Messrs. SKINNER and GROHN, Editors of the Magazine, Utica, N. Y.; Rev. C. F. L. FLETCHER, Troy and Rev. J. D. WILLIAMSON, Albany, Editors of the Gospel Anchor; Rev. L. C. TOWN, Editor of the Genius of Liberty, Jamestown, N. Y.; Rev. J. C. WALDO, Editor of the Sentinel, Cincinnati; Rev. C. HENRY, Philadelphia; J. PARKER, Esq., Rev. J. B. FETTER, Richmond, Va.; A. C. KAY, Esq., P. M. New Orleans; Rev. WILLIAM LUTHER, Augusta, Me. (Editor of the Christian Intelligencer, Gardiner, and the publisher of the Preacher), or any of the more local AGENTS mentioned in the full list on the covers.

\* It is particularly desired, that the names of subscribers for the Preacher should be returned to the publisher by the 15th of December next.

WILLIAM A. DREW.

Augusta, Me. Oct. 15, 1831.

## New-England Magazine.

THE subscribers published, on the first day of July, the first number of a periodical work, entitled NEW-ENGLAND MAGAZINE, to be continued monthly and published on the first day of the month. Price FIVE DOLLARS.

The readers of the New-England Magazine will perceive that it is arranged on a plan somewhat different from that of any periodical work now published in the United States. It does not consist of a series of articles, or a collection of papers, but is a continuous record of the progress of the human mind, and of the state of the human heart, in the various departments of science, literature, and art, which seemed to be vacant, and to ask for some portion of the popular favor than it may be thought to deserve, independent of all its contemporaries.

We make no promises of improvement; but entertain hopes, that as the New-England Magazine increases in age, it may go on "from strength to strength," till it shall attain a vigorous manhood—centenarian of education and talent, whose name will not be less known to the public, than that of the already eminent volunteers who have engaged to become contributors. On the fulfilment of these engagements will enable us to select for future numbers, from a much more copious supply of materials. Contributions of original paper are solicited—not gratuitously, but we intend to pay for those which we publish, as with course, while we open our hand to receive, as with terms, we shall feel no hesitation in rejecting whatever we may deem unsuitable to our purpose.

In the second department of the Magazine, entitled Monthly Record, there will be found, besides notices of recent publications, political and statistical notices, believed to be worthy of preservation, and useful for reference in a form more convenient than that of a common newspaper. A selection of interesting heads, which it is not convenient to arrange under descriptive titles, are thrown promiscuously together, under the general title of Miscellanea. These articles are derived, mainly, from the newspapers and other popular sources, which, being open to all, are not often original, nor always known. If not often original, they are not less valuable, and it is believed that it will not be thought useless by readers in general, if it amounts to no more than the praise which industry may always claim for having been a gatherer of scraps and fragments, and placing them where they may be found useful for the work, and are intended to afford a glance at our current national literature, or aiming at the form of elaborate criticism, or aiming at the authoritative dignity of a quarterly review.

The work may be seen, at the bookstores of the Agents, where subscriptions will be received.

J. T. & E. BUCKINGHAM.

Boston, July, 1831.

Subscriptions received by P. SHELTON, Gardiner.

FOR SALE.

HALF PEW No. 26, in the Methodist Meeting House will be sold at a reasonable discount to any one who will apply soon to the owner.

A. SMALL.

Gardiner, Aug. 18, 1831. 35

## CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of publishing, or two dollars and fifty cents if paid weekly or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers, and ten per cent. will be allowed to agents on all copies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the direction of the publishers, until all arrearages are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.